The Anatomie of *Abſurditie*:

Contayning a breefe confutation of the ſlender imputed prayſes to feminine perfection, with a ſhort deſcription of the ſeuerall practiſes of youth, and ſundry follies of our licentious times.

No leſſe pleaſant to be read, then profitable to be remembred, eſpecially of thoſe, who liue more licentiouſly, or addicted to a more nyce ſtoycall auſteritie.

Compiled by T. Nashe.

Ita diligendi ſunt homines, vt eorum non diligamus errores.

AT LONDON,
Printed by I. Charlewood for Thomas Hacket, and are to be ſolde at his ſhop in Lumberd ſtreet, vnder the ſigne of the Popes heade.

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To the right worſhipfull Charles Blunt Knight, adorned with all perfections of honour or Arte, *T. Naſhe* wiſheth what euer content felicitie or Fortune may enferre.

(‘.’)

IF (right Worſhipfull) the olde Poet *Perſæus*, thought it moſt preiudiciall to attention, for *Verres* to declaime againſt theft, *Gracchus* againſt ſedition, *Catiline* againſt treaſon: what ſuch *ſupploſus pedum* may ſufficiently entertaine my preſumption, who beeing an acceſſarie to Abſurditie, haue tooke vppon me to draw her Anatomie. But that little alliance which I haue vnto Arte, will authorize my follie in defacing her enemie: and the circumſtaunce of my infancie, that brought forth this *Embrion*, ſomewhat tollerate their cenſures, that would deriue infamie from my vnexperienſt infirmities. What I haue written, proceeded not from the penne of vain-glory but from the proceſſe of that penſiuenes, which two Summers ſince ouertooke mee: whoſe obſcured cauſe, beſt knowne to euerie name of curſe, hath compelled my wit to wander abroad vnregarded in this *ſatyricall* diſguiſe, & counſaild my content to diſlodge his delight from traytors eyes.

Gentlemen that know what it is to encounter with ingratitude in the forme of *Cupid*, will ſoone ayme at the efficient of my armed phraſe, for others that cannot diſcerne *Venus* through a clowde, they will meaſure each deformed fury by the Queene of Fayries, all birds by one Phœnix, all beaſts by one Lyon. For my part, as I haue no portion in any mans opinion, ſo am I the *Prorex* of my priuate thought: which makes me terme poyſon

poyſon, as well in a ſiluer peece, as in an earthen diſh, and *Proteus Proteus*, though girt in the apparrell of *Pactolus*. Howe euer the Syren change her ſhape, yet is ſhe inſeperable from deceit, and how euer the deuill alter his ſhaddowe, yet will he be found in the end to be a ſhe Saint, I dare not prefixe a *Nigrum theta* to all of that ſexe, leaſt immortalitie might ſeeme to haue beene taxt by my ſlaunder, and the puritie of heauen bepudled by my vnhallowed ſpeeche. Onely this ſhall my arguments inferre, and my anger auerre, that conſtancie will ſooner inhabite the body of a Camelion, a Tyger or a Wolfe, then the hart of a woman: who predeſtinated by the father of eternitie, euen in the nonage of nature, to be the *Iliads* of euils to all Nations, haue neuer inuerted their creation in any Countrey but ours.

Whoſe heauenborne *Elizabeth*, hath made maieſtie herſelfe mazed, and the worlds eye ſight aſtonied. Time, wel maiſt thou exult, that in the euening of thy age, thou cõceiuedſt ſuch a ſubiect of wonder, & Peace, ſing *io pæan*, for that in deſpight of diſſention, ſhe hath patroniz'd thee vnder her wings. Felicitie ſaw her inueſted with royaltie, and became young againe in the beholding. Fortune aſhamed each ſorrowe ſhoulde ſmile, and her face alonely be wrapt with wrinkles, ſuted poore *Flaunders* and *Fraunce* in her frownes, & ſaluted *Englands* ſoule with a ſmoothed forehead. Plenty and Abundance, that long had liued as exiles with the vtmoſt *Indians*, were no ſooner aduertiſed of her aduauncement, but they made their paſſage through ten thouſand perrils, to ſpende their proſperitie in her preſence. Why ſeekes my penne to breake into the buildings of Fame, and Ecco my amazed thoughts to her braſen Towres, when as my tongue is too to baſe a *Tryton* to eterniſe her praiſe, that thus vpholdeth our happy daies.

Wherefore ſince my wordes impoueriſh her worths, my feruent zeale ſhall be the vnceſſant attendant on her weale. I feare right worſhipfull, leaſt the affection of my phraſe, preſent mee as a foe to your important affaires, whoſe hart exalted with the eye ſight of ſuch ſoueraigntie, as ſoares aboue humane ſight, coulde not but methodize this admiration in this digreſſion of

diſtinc-

diſtinction. But frō ſuch entercourſe of excuſe, let my vnſchooled indignities, conuert themſelues to your courteſie, and acquaint you with the counſaile of my rude dedication.

So it was, that not long ſince lighting in company with manie extraordinarie Gentlemen, of moſt excellent parts, it was my chance (amongſt other talke which was generally trauerſed amongſt vs) to moouе diuers Queſtions, as touching the ſeuerall qualities required in *Caſtalions* Courtier: one came in with that of *Ouid, Semper amabilis eſto*, another ſtood more ſtrickt̄ly on the neceſſitie of that affabilitie, which our Latiniſts entitle *facetius*, & we more familiarlie deſcribe by the name of diſcourſing: the third came in with his carpet deuiſes, and tolde what it was to tickle a Citterne, or haue a ſweete ſtroke on the Lute, to daunce more delicatlie, and reuell it brauelie. The fourth as an enemie to their faction, confuted all theſe as effeminate follies, and would needes maintaine, that the onely adiuncts of a Courtier, were ſcholler ſhip and courage, returning picked curioſitie to paultry Scriueners and ſuch like, affabilitie to *Ariſtippus* and his crue, Citterning and Luting, to the birthright of euerie ſixe pennie ſlaue, and to conclude, dauncing & reuelling, to euerie Taylors holie day humour. But as for thoſe two branches of honor before mencioned, they diſtinguiſh a Gentleman from a broking Iacke, and a Courtier from a clubheaded companion. This diſcourſe thus continued, at length they fell by a iarring gradation, to the particuler demonſtrations of theyr generall aſſertions. One woulde haue one thing preferred, becauſe ſome one man was thereby aduaunced, another, another thing, becauſe ſome noble man loues it, euery man ſhotte his bolte, but this was the vpſhot, that England afforded many mediocrities, but neuer ſaw any thing more ſinguler then worthy Sir *Phillip Sidney*, of whom it might truely be ſaide, *Arma virumque cano*. In this heate of opinions, many hopes of Nobility were brought in queſtion, but nothing ſo generally applauded in euery mans compariſons, as your worſhippes moſt abſolute perfections: whoſe effectuall iudiciall of your vertues, made ſuch deepe impreſſion in my attentiue imagination, as euer

ſince

ſince there hath not any pleaſure mixt it ſelfe ſo much with my ſecret vowes, as the vndefinite deſire to be ſuppliant vnto you in ſome ſubiect of witte. From which, howſoeuer this my vndigeſted endeuour declineth yet more earneſtly I beſeeche you, by that entire loue which you beare vnto Artes, to accept of it in good part. And as the fooliſh Painter in *Plutarch*, hauing blurred a ragged Table, with the rude picture of a dunghill Cocke, willed his boy in any caſe to driue away all lyue Cocks, from that his worthles workmanſhip, leaſt by the compariſon he might be conuinced of ignorance: ſo I am to requeſt your worſhip, whiles you are peruſing my Pamphlet, to lay aſide out of your ſight, whatſoeuer learned inuention hath heretofore bredde your delight, leaſt their ſingularitie reflect my ſimplicitie, their excellence conuince mee of innocence. Thus hoping you will euery way cenſure of me in fauour, as one that dooth partake ſome parts of a Scholler. I commit you to the care of that ſoueraigne content, which your ſoule deſireth.

Your moſt affectionate
in all.

Vſque aras.

T. Naſhe.

THE ANATOMIE OF ABSVRDITIE.

ZEuxes beeing about to drawe the counterfet of Iuno, assembled all the Agrigentiue Maydes, whō after he pausing had viewed, he chose out fiue of ẏ fayrest, that in their beautie, he might imitate what was most excellent: euen so it fareth with mee, who beeing about to anatomize Absurditie, am driuen to take a view of sundry mens vanitie, a survey of their follie, a briefe of their barbarisme, to runne through Authors of the absurder sort, assembled in the Stationers shop, sucking and selecting out of these vpstart antiquaries, somewhat of their vnlauery duncerie, meaning to note it with a Nigrum theta, that each one at the first sight may eschew it as infectious, to shewe it to the worlde that all men may shunne it. And euen as Macedon Phillip hauing finished his warres builded a Cittie for the worst sorte of men, which hee called κακοπολις, malorum Ciuitas, so I, hauing laide aside my grauer studies for a season, determined with my selfe beeing idle in the Countrey, to beginne in this vacation, the foundation of a trifling subiect, which might shroude in his leaues, the abusiue enormities of these our times. It fareth nowe a daies with vnlearned Idiots as it doth with the Asses, who bring foorth all their life long, euen so these brainelesse Bullards, are euery quarter bigge wyth one Pamphlet or other. But as an Egge that is full, beeing put in to water sinketh to the bottome, whereas that which is emptie floateth a-

boue, so those that are more exquisitly furnished with learning, shroude themselues in obscuritie, whereas they that voide of all knowledge, endeuour continually to publish theyr follie.

Such and the very same are they that obtrude themselues vnto vs, as the Authors of eloquence, and fountains of our finer phrases, when as they sette before vs, nought but a confused masse of wordes without matter, a Chaos of sentences without any profitable sence, resembling Drummes, which beeing emptie with in, sound big without. Were it that any Morrall of greater moment, might be fished out of their fabulous follie, leauing theyr words, we would cleaue to their meaning, pretermitting their painted shewe, we would pry into their propounded sence, but when as lust is the tractate of so many leaues, and loue passions the lauish dispence of so much paper, I must needes sende such idle wits to schrift to the vicar of S. Fooles, who in steede of a worser may be such a Gothamists ghostly Father. Might Ouids exile admonish such Idlebies to betake them to a new trade, the Presse should be farre better employed, Historyes of antiquitie not halfe so much belyed, Mineralls, stones, and herbes, should not haue such rogged natures and names ascribed to them without cause, Englishmen shoulde not be halfe so much Italinated as they are, finallie, loue woulde obtaine the name of lust, and vice no longer maske vnder the visard of vertue.

Are they not ashamed in their prefixed postes, to adorne a pretence of profit mixt with pleasure, when as in their bookes there is scarce to be found one precept pertaining to vertue, but whole quires fraught with amorous discourses, kindling Venus flame in Vulcans forge, carrying Cupid in tryumph, alluring euen vowed Vestals to treade awry, inchaunting chaste mindes, and corrupting the continent. Henceforth, let them alter their postes of profit with intermingled pleasure, inserting that of Ouid in steed.

Si quis in hoc artem populo non nouit amandi,
Me legat & docto carmine doctus amet.

So shall the discreet Reader vnderstand the contents by the title,

title, and their purpose by their posie, what els I pray you doe these bable booke mungers endeuor, but to repaire the ruinous wals of Venus Court, to restore to the worlde, that forgotten Legendary licence of lying, to imitate a fresh the fantasticall dreames of those exiled Abbie-lubbers, from whose idle pens, proceeded those weyne out impressions of the feyned no where acts, of Arthur of the rounde table, Arthur of litle Brittaine, sir Tristram, Helwen of Burdeaux, the Squire of low degree, the foure sons of Amon, with infinite others. It is not of my yeeres nor studie to censure these mens folerie more theologicallie, but to shew how they to no Common-wealth commoditie, tosse ouer their troubled imaginations to haue the praise of the learning which they lack. Many of them to be more amiable with their friends of the Feminine sexe, blot many sheetes of paper in the blazing of Womens slender praises, as though in that generation there raigned and alwaies remained such singuler simplicitie, that all posterities should be enioyned by duetie, to fill and furnish they' Temples, nay Townes and streetes, with the shrines of the Saints. Neuer remembring, that as there was a loyall Lucretia, so there was a light a loue Lais, that as there was a modest Medullina, so there was a mischieuous Medea, that as there was a stedfast Timoclea, so there was a trayterous Tarpeya, that as there was a sober Sulpitia, so there was a deceitful Scylla, that as there was a chast Claudia, so there was a wanton Clodia.

But perhaps Women assembling their senate, will seeke to stop my mouth by most voices, and as though there were more better then bad in the bunch, will obiect vnto me Atlanta, Architumna, Hippo, Sophronia, Leæna, to these I will oppose proude Antigone, Niobe, Circe, Flora, Rhodope, the despightfull daughters of Danaus, Biblis, and Canace, who fell in loue, with their owne Brothers, Mirrha with her own Father, Semiramis with her own sonne, Phædra with Hippolitus, Venus inconstancie, Iunos iealousie, the riotous wantonnesse of Pasiphae, with whō I wil knit vp this packet of Paramours. To this might be added Mantuans inuectiue against them, but

that pittie makes me refraine from renewing his worne out complaints, the wounds wherof the former forepaſt feminine ſexe hath felt. But here the Homer of Women hath foreſtalled an obiection, ſaying, that Mantuans houſe holding of our Ladie, he was enforced by melancholie into ſuch vehemencie of ſpeech, and that there be amongſt them as amongſt men, ſome good, ſome badde, but then let vs heare what was the opinion of ancient Philoſophers, as touching the Femall ſexe.

One of thē beeing aſked what eſtate that was, which made wiſe men fooles, and fooles wiſemen, anſwered marriage. Ariſtotle doth counſell vs, rather to gette a little wife then a great, becauſe alwaies a little euill is better then a great, ſo that hee counted all women without exception, euill and vngratious. Another of them beeing aſked what was the greateſt miracle in the world, ſaide, a chaſte woman. One requiring Diogenes iudgment when it was beſt time to take a wife, anſwered, for the young man not yet, and the olde man neuer. Pythagoras ſayd, that there were three euils not to be ſuffered, fire, water, and a woman. And the forenamed Cinick deemed them the wiſeſt lyers in the world, which tell folke they will be married, and yet remaine ſingle, accounting it the leſſe inconuenience of two extremities to chooſe the leſſe. The ſelfe ſame man affirmeth it to be the only means to eſcape all euils, to eſchew womens counſaile, and not to ſquare our actions by their direction. The olde Sages did admoniſh young men, if euer they matcht wyth any wife, not to take a rich Wife, becauſe if ſhe be rich, ſhee wyll not be content to be a wife, but will be a Maiſter or Miſtreſſe, in commaunding, chiding, correcting & controlling. Another Philoſopher compared a woman richly apparelled, to a dunghill couered with graſſe. Socrates deemed it the deſperateſt enterprize that one can take in hand, to gouerne a womans will.

What ſhall I ſay of him that beeing aſkt, from what women a man ſhould keepe himſelfe, anſwered, from the quick & from the deade, adding moreouer, that one euill ioynes with another when a woman is ſicke. Demoſthenes ſaide, that it was

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the greateſt torment, that a man could inuent to his enemies deration, to giue him his daughter in marriage, as a domeſticall Furie to diſquiet him night and day. Democritus accounted a faire chaſte woman a miracle of miracles, a degrée of immortality, a crowne of tryumph, becauſe ſhee is ſo harde to be founde. Another beeing aſked, who was he that coulde not at any time be without a wife, anſwered, hee that was alwaies accurſt: and what dooth thys common prouerbe, he that marrieth late marrieth euill, inſinuate vnto vs, but that if a man meane to marry, he were as good begin betimes as tarry long, and beeing about to make a vertue of neceſſitie, and an arte of patience, they are to beginne in theyr young and tender age. Moreouer, amongſt the thinges which change the nature and conditions of men, women and wine are ſette in the forefront, as the chiefe cauſes of their calamitie.

Plutarch in his precepts of wedlocke, alleageth a reaſon why men faile ſo often in chooſing of a good wife, becauſe ſaith hee, the number of them is ſo ſmall. There be two eſpeciall troubles in this worlde ſaith Seneca, a wife and ignorance. Marcus Aurelius compared women to ſhyps, becauſe to keepe them wel and in order, there is alwayes ſomewhat wanting: and Plautus ſaith, that women decke themſelues ſo gorgiouſly, and lace themſelues ſo nicely, becauſe foule deformed things, ſeeke to ſette out themſelues ſooner, then thoſe creatures that are for beauty far more amiable. For my part I meane to ſuſpende my ſentence, and to let an Author of late memorie be my ſpeaker, who affirmeth that they carrie Angels in their faces to entangle men and deuils in their deuices. Valerius in Epiſt. ad Ruf. hath theſe words of womens trecherous works, *Amice ne longo diſpendio te ſuſpendam, lege aureolum Theophraſti, & Medeam Iaſonis, & vix pauca inuenies impoſsibilia mulieri, Amice det tibi Deus omnipotens fœminæ fallacia non falli.* My friend, leaſt I ſhould holde thee too long with too tedious a circumſtaunce, reade but the golden Booke of Theophraſtus, and Iaſons Medea, and thou ſhalt finde fewe things impoſſible for a woman, My ſweet friende, GOD Almightie graunt that thou

beeſt not entrapt by womens trecherie. Furthermore, in the ſame place he ſaith, *Quis muliebri garrulitati aliquid committit, quæ illud ſolum potest tacere quod nescit:* who will commit any thing to a womans tatling truſt, who conceales nothing but that ſhee knowes not. I omit to tell with what phraſes of diſgrace the ancient fathers haue defaced them, whereof one of the ſaith: *Quid aliud est mulier niſi amicitiæ inimica &c.* What is a woman, but an enemie to friendſhippe, an vneuitable paine, a neceſſary euil, a naturall temptation, a deſired calamitie, a domeſticall danger, a delectable detriment, the nature of the which is euill ſhadowed with the coloure of goodnes. Therefore if to put her a way be a ſinne, to keepe her ſtill muſt needes be a torment. Another ſayth: *Illud aduerte quod extra paradiſum vir factus est &c.* Conſider this, that man was made without Paradiſe, woman within Paradiſe, that thereby we may learne, that euery one winneth not credit by the nobilitie of the place, or of his ſtock, but by his vertue. Finally, man made better is foūd without Paradiſe in a place inferior, and contrariwiſe, ſhe which was created in a better place, namely Paradiſe, is founde to be worſer. Another hath theſe words: *Diligit mulier vt capiat, decipit vt rapiat: amat quod habes, non quod es.* A woman loues that ſhe may entrappe, ſhee deceiues that ſhe may ſpoyle, ſhe loues that thou haſt, not that thou art. Another writeth after this manner: *Nulla est vxoris electio, &c.* There is no choiſe to be had of a wife, but euen as ſhe comes ſo we muſt take her: if teatiſh, if fooliſh, if deformed, if proude, if ſtinking breathed, or whatſoeuer other fault ſhe hath, we know not till we be married: A Horſe, an Oxe, or an Aſſe, or a dogge, or what ſoeuer other vile merchandiſe, are firſt prooued, and then bought, a mans wife alone is neuer throughly ſeene before, leaſt ſhee dyſpleaſe, before ſhe be married. *Viros ad vnumquodque maleficium ſingulæ cupiditates impellunt* (ſaith Tully,) *mulieres ad omnia maleficia cupiditas vna ducit: muliebrium enim vitiorum omnium fundamentum est auaritia.* Mens ſeuerall deſires doe egge them to each kind of euill, but one onely affection leades women to all kind of wickednes: for couetouſneſſe is the foundation of all

womens

womens euill inclinations. Seneca alſo ſaith thus in his Prouerbs: *Aut amat, aut odit mulier, nil tertium eſt, dediſcere flere fœminam, mendacium eſt, &c.* A woman either loues, or hates, there is no third thing: it is an vntruth to ſay, that a woman can learne to forget to weepe: two kinde of teares are common in their eyes, the one of true ſorrowe, the other of deceipt: a Woman meditates euill when ſhe is muſing alone.

Thus you ſee howe farre their wickednes, hath made Authors to wade with inuectiues in their diſpraiſe, wherefore I ſhall not need to vrge their inconſtancie more vehemently, reſembling them to Battus, who was wonne with a Cowe, and loſt with a Bull: nor ſtand to repeate that of Plato, who doubted whether he ſhold put women among reaſonable or vnreaſonable creatures, who alſo gaue thanks to Nature eſpeciallie for three things, whereof the firſt and cheefeſt was, that ſhee had made him a man and not a woman. I omitte that of Ariſtotle, who alleaging the inconueniencie of too timely marriages, erpreſſeth this as the eſpecial incommoditie, that it is the Author of ſuperfluities, & good for nothing but to fill the world with women. Reade ouer all Homer, and you ſhall neuer almoſt ſee him bring in Iuno, but brawling and iarring with Iupiter, noting therby what an vnkeſome kind of people they are. In ſome Countries therefore, the Bride at the day of her mariage, is crowned by the Matrons with a Garland of prickles, and ſo deliuered to her husband, that he may know he hath tyed himſelfe to a thornie pleaſure. The Maſſagets told Pompey they lay with their wiues but once a weeke, becauſe they wold not heare their ſcoldings in the day, nor their pulings in the night.

But what ſhould I ſpend my wicke, waſte my paper, ſtub my penne, in painting forth theyr vgly imperfections, and peruerſe peeuiſhneſſe, when as howe many hayres they haue on their heads, ſo many ſnares they will find for a néede to ſnarle men in, how many voices all of them haue, ſo many vices each one of them hath, how many tongues, ſo many tales, how many eyes, ſo many allurements. What ſhall I ſay: They haue

more shyfts then Ioue had sundry shapes, who in the shape of a Satyre inueigled Antiope, tooke Amphitrios forme, when on Alcmena he begat Hercules, to Danae he came in a showre of gold, to Læda in the likenes of a Swan, to Io like a Heyfer, to Ægiue like a flame, to Mnemosyue like a Sheepheard, to Proserpina like a Serpent, to Pasiphae like a Bull, to the Nimph Nonacris in the likenes of Apollo. For cruelties they seeme more terrible then Tygers, was not Orpheus the excellentest Musition in any memory, torne in peeces by Women, because for sorrow of his wife Euridice, he did not onelie himselfe refuse the loue of many women, and liued a sole life, but also dissuaded frō their company. Did not merciless Minerua, turne the hayres of Medusa, whom shee hated into hyssing Adders. Therefore see how farre they swerue from theyr purpose, who with Greene colours, seeke to garnish such Gorgonlike shapes. Is not witchcraft especially vpholden by women: whither men or women be more prone vnto carnall cōcupiscence, I referre them to Thebane Tyresias, who gaue iudgment against them long agoe, what their impudencie is, let Antiquitie be Arbiter. Did not Calphernias impudencie, (who was so importunate and vnreasonable in pleading her owne cause) giue occasion of a Law to be made, that neuer woman after shoulde openly pleade her owne cause in Courtes of iudgment.

Sabina may be a glasse for them to see their pride in, who vsually bathed herselfe in the milke of fiue hundred Asses, to preserue her beauty. Galeria also that gallant Dame, which scorned the golden Pallace of the Emperour Nero, as not curious inough to shroude her beauty, yea Cleopatra according to Xiphilinus iudgment, was not slaine wᵭ venimous Snakes, but with ẏ bodkin that she curled her hayre. To cōclude, what pride haue they left vnpractised, what enticement to lust haue they not tried?

Did they imagine that beautie to be most commendable, which is least coloured, and that face most faire, which seldome most comes into the open ayre, they would neuer set out themselues

ſelues to be ſeene, ne yet wouldе they come to leaue impreſſi-
ons of their beauties in other mens bodies, nor the forme of
their faces in other mens fancies. But women through want
of wiſedome are growne to ſuch wantonneſſe, that vppon no
occaſion they will croſſe the ſtreete, to haue a glaunce of ſome
Gallant, deeming that men by one loke of them, ſhoulde be in
loue with them, and will not ſtick to make an errant ouer the
way, to purchaſe a Paramour to helpe at a pinche, who vnder
her huſbands, that hoddy-peckes noſe, muſt haue all the deſtil-
ling dew of his delicate Roſe, leauing him onely a ſweet ſent,
good inough for ſuch a ſenceleſſe ſotte.

It was a cuſtome in Greece, that euery married woman,
as ſoone as ſhe was betrothed to her huſbande, ſhoulde touche
fire and water, that as the fire purgeth & purifieth al thinges,
and the water is cleane, and of nature fitte to clarifie euerie
part of the body, and to ſette the face free from any ſpot, except
it be an Ethiopian blot, ſo ſhe would reſerue her ſelfe chaſte and
vndefiled to her huſband her head. In Boëtia they will not ſuf-
fer a new married wife at firſt to goe ouer the threſholde, be-
cauſe ſhe ſhould ſeeme vnwilling to enter in there, where ſhee
ſhould leaue and lay aſide her chaſtitie. In the ſame place alſo
they burne the Arletree of a Cart before the doore of the bryde,
after ſhe is married, ſignifying that ſhe ought not to gadde a-
broade, as though that were remoued which might moue her
to make any errants vnto any other place.

In Rome the bride was wont to come in with her ſpyndle
and her diſtaffe at her ſide, at the day of her mariage, and her
huſband crowned and cõpaſſed the Gates with her yarne, but
now adaies Towe is either too deere or too daintie, ſo that if
hee will maintaine the cuſtome, hee muſt crowne his Gates
with their Scarfes, Perriwigs, Bracelets, and Ruches, which
imports thus much vnto vs, that Maides and Matrons now
adaies be more chary of their flore, ſo that they will be ſure
they will not ſpend too much ſpittle with ſpynning, yea their
needles are nettles, for they lay thē aſide as needleſſe, for feare
of pricking their fingers, when they are painting their faces,

nay they will abandon that trifling which may stay them at home, but if the temperature of the wether will not permitte them to pop into the open ayre, a payre of cardes better pleaseth her thē a peece of cloth, her beades then her booke, a bowle full of wine then a handfull of wooll, delighting more in a daunce then in Dauids Psalmes, to play with her dogge then to pray to her God: setting more by a loue Letter, then ỹ lawe of the Lord, by one Pearle then twenty Pater nosters. Shee had rather view her face a whole morning in a loking Glasse, then worke by the howre Glasse, shee is more sparing of her Spanish needle then her Spanish gloues, occupies oftner her setting sticke then sheeres, and ioyes more in her Iewels, then in her Iesus.

Is this correspondent to the modestie of Maydens, and the maners of Matrons, nay, rather it seemes that law is turned to libertie, and honest ciuilitie into impudent shamefastnes. Antient antiquitie was woont to bee such a stoycall obseruer of continencie, that women were not permitted so much as to kisse their kinsmen, till the Troyan Dames first attempted it in Italie, for when as by the force of tempestious stormes they were cast vpon the Italian Coaste, and each man landed vpon whom the salt sea some had not sealed, the Women beeing wearie of theyr vnkesome trauaile and long and tedious toyle, abhorring the sight of the Seas, set the shyps on a light fire, by reason of the which deed, they dreading the displeasure of their Husbandes, ran euery one to their kinsman, kissing most kindly, and embracing most amiably euery one that they mette: from that time forth to this present, it hath bēene taken vp for a custome, not to be sparing in that kind of curtesie.

But now craftie Cupid practising the wonted sleights and shufling his shafts, meditates new shifts, which each amorous Courtier by his veneriall experience may coniecturallie conceiue. Menelaus hospitalitie moued young Paris to adulterie. I say no more you knowe the rest, the wiser can apply it. Well worthy are the Essenians to be extolled for their wyse-

dome,

dome, who abhorre the company of Women, and deteſt the poſſeſſion of gold and ſiluer, and they to be deemed as ſoothing flatterers, who ſpende ſo much paper about a propoſition of praiſe, ſette apart from any apparance of probabilitie. Peraduenture they thinke, that as the Poets inuent that Atlas vpholds the Heauens with his ſhoulders, becauſe by an excellent imagination he found out the courſe of the ſtars, euen ſo they by compiling of Pamphlets in their Miſtreſſe praiſes, to be called the reſtorers of womankind. But idle heads are vſually occupied about ſuch trifling texts, wanton wits are combred with thoſe wonted fittes, ſuch buſie braines lowe where they reape ſmall gaines. When witte giues place to will, and reaſon to affection, then follie with full ſaile launcheth forth moſt deſperatlie into the deepe. Did they conſider that that prayſe is onely priuiledged in wiſe mens opinion, which onely proceedes from the penne of the prayſed, they would haue panſed a while vpon the worthleſſe imputation of ſuch prodigall commendation, and conſulted for their credit in the compoſition of ſome other more profitable contrary ſubiect.

I leaue theſe in their follie, and haſten to other mens furie, who make the Preſſe the dunghill, whether they carry all the muck of their mellancholicke imaginations, pretending forſooth to anatomize abuſes, and ſtubbe vp ſin by the rootes, whē as there waſte paper beeing wel viewed, ſeemes fraught with nought els ſaue dogge Daies effects, who wreſting places of Scripture againſt pride, whoredome, couetouſnes, gluttonie, and drunkenneſſe, extend their inuectiues ſo farre againſt the abuſe, that almoſt the things remaines not whereof they admitte anie lawfull vſe. Speaking of pride, as though they were afraid ſome body ſhould cut too large peniworthes out of their cloth: of couetouſnes, as though in them that Prouerbe had beene verified, *Nullus ad amiſſas ibit amicus opes*: of gluttonie, as though their liuing did lye vppon another mans trencher: of drunkenneſſe, as though they had beene brought vppe all the dayes of their life with bread and water: and finally of whoredome, as though they had beene Eunuches from their

cradle, or blind from the howre of their conception. But as the Stage player is nere the happier, because hee representes oft times the persons of mightie men, as of Kings & Emperours, so I account such men neuer the holier, because they place praise in painting foorth other mens imperfections.

These men resemble Trees, which are wont esttoomes to die, if they be fruitfull beyond their wont, euen so they to die in vertue, if they once ouershoote themselues too much wyth inueighing against vice, to be brainesicke in workes if they be too fruitfull in words. And euen as the Vultures slay nothing themselues, but pray vpon ý which of other is slayne, so these men inueigh against no new vice, which heeretofore by the censures of the learned hath not beene sharply condemned, but teare that peecemeale wise, which long since by ancient writers was wounded to the death, so that out of their forepassed paines, ariseth their Pamphlets, out of their volumes, theyr inuectiues. Good God, that those that neuer tasted of any thing saue the excrements of Artes, whose threedde-bare knowledge beeing bought at the second hand, is spotted, blemished, and defaced, through translaters rigorous rude dealing, shoulde preferre their fluttered sutes, before other mens glittering gorgious array, should offer them water out of a muddie pit, who haue continually recourse to the Fountaine, or dregs to drink, who haue wine to sell. *At scire tuum nihil est, nisi te scire hoc sciat alter.* Thy knowledge bootes thee not a button, except another knowes that thou hast this knowledge. Anacharsis was wont to say, that the Athenians vsed money to no other ende but to tell it, euen so these men make no other vse of learning, but to shewe it. But as the Panther smelleth sweetelie but onely to brute beastes, which shee drawweth vnto her to theyr destruction, not to men in like maner, so these men seeme learned to none but to Idiots, whō with a coloured shew of zeale, they allure vnto them to their illusion, and not to the learned in like sort. I know not howe it delighteth them to put theyr Dare in another mans boate, and their foote in another mans boote, to incurre that prouerbiall checke, *Ne sutor vltra crepidam,*

pidam, or that oratoricall taunt, *Quam quiſque norit artem in ea ſe exerceat*: with the Elephant to wade and wallowe in the ſhallow water, when they woulde ſoner ſincke then ſwym in the deepe Riuer, to be conuerſant in thoſe Authors which they cannot vnderſtande, but by the tranſlatour their Interpreter, to vaunte reading when the ſum of their diuinitie conſiſts in twopennie Catichiſmes: and yet their ignoraunt zeale wyll preſumptuouſly preſſe into the Preſſe, enquiring moſt curiouſlie into euery corner of the Common wealth, correcting that ſinne in others, wherwith they are corrupted themſelues. To preſcribe rules of life, belongeth not to the ruder ſorte, to condemne thoſe callings which are approued by publique authoritie, argueth a proude contempt of ꝯ Magiſtrates ſuperiority. Protogenes knew Apelles by one lyne, neuer otherwiſe ſæne, and you may knowe theſe mens ſpirit by theyr ſpeeche, their minds by their medling, their folly by their phraſe. Viewe their workes, and knowe their vanitie, ſée the Bookes bearing their name, and ſmile in thy ſleeue at their ſhame. A ſmall ſhip in a ſhallow Riuer, ſéemes a huge thing, but in the ſea a very litle veſſell, euen ſo each trifling Pamphlét to the ſimpler ſorte, a moſt ſubſtantiall ſubiect, whereof the wiſer lightly account, and the learned laughing contemne. Therefore more earneſtly I agrauate their faulte, becauſe their crime is crept into credit, and their doinges déemed deuotion, when as purpoſelie to ſome mans deſpight, they bring into act their cholericke motions.

A common practiſe it is now adaies, which breedes our common calamitie, that the cloake of zeale, ſhoulde be vnto an hypocrite in ſteed of a coate of Maile, a pretence of puritie, a pentiſſe for iniquitie, a gloſe of godlines, a couert for all naughtines. When men ſhall publiquelie make profeſſion of a more inward calling, and ſhall ware cold in the workes of charitie, and feruent in malice, liberall in nothing but in lauiſhe backbyting, holding hoſpitalitie for an eſchewed hereſie, and the performance of good workes for Papiſtrie, may wee not then haue recourſe to that caueat of Chriſt in the Goſpell, *Cauete ab*

hipocritis. It is not the writhing of the face, the heauing vpp of the eyes to heauen, that shall keepe these men, from hauing their portion in hell. Might they be saued by their booke, they haue the Bible alwaies in their bosome, and so had the Pharisies the Lawe embroidered in their garments. Might the name of the Church inseaffe them in the kingdom of Christ, they will include it onely in their conuenticles, and bounde it euen in Barnes, which many times they make their mæting place, and will shamelesslie face men out, that they are the Church millitant heere vpon earth, whē as they rather sæme a company of Malecontents, vnworthy to breath on the earth. Might the boast of the spirit pind to their sleeues, make them elect before all other, they will make men beléeue, they doe nothing whereto the spirit dooth not perswade them, and what Heretiques were there euer that did not arrogate as much to themselues. These they be that publiquely pretende a more regenerate holines, béeing in their priuate Chambers the expresse imitation of Hohwliglasse. It is too tedious to the Reader, to attend the circumstaunce of their seuerall shyftes, the lothsomnesse of their guilefull wiles, the tract path of their treacherie: you know them without my discourse, and can describe their hypocrisie, though I be not the Notarie of their iniquitie. Séeing their works, shun their waies.

Another sort of men there are, who though not addicted to such counterfet curiositie, yet are they infected with a farther improbabilitie, challenging knowledge vnto thēselues of deeper misteries, whē as with Thales Milesius they sée not what is vnder their fæte, searching more curiouslie into the secrets of nature, when as in respect of déeper knowledge, they seeme meere naturals, coueting with the Phœnix to approche so nye to the sunne, that they are scorcht with his beames, and confounded with his brightnes. Who made them so priuie to the secrets of the Almightie, that they should foretell the tokens of his wrath, or terminate the time of his vengeaunce. But lightly some newes attends the ende of euery Yearme, some Monsters are bookt, though not bred against vacation times,

which

which are ſtraight waie diuerſly diſpearſt into euerie quarter, ſo that at length they become the Alehouſe talke of euery Carter: yea the Country Plowman feareth a Calabrian floodde in the midſt of a furrowe, and the ſillie Sheepheарde committing his wandering ſheepe to the cuſtodie of his wappe, in his field naps, dreameth of flying Dragons, which for feare leaſt he ſhould ſee to the loſſe of his ſight, he falleth a ſleepe, no ſtar he ſeeth in the night but ſeemeth a Comet, hee lighteth no ſoner on a quagmyre, but he thinketh this is the foretold Earthquake wherof his boy hath the Ballet.

Thus are the ignorant deluded, the ſimple miſuſed, and the ſacred Science of Aſtronomie diſcredited, & in truth what leaſings will not make-ſhyfts inuent for money? What wyl they not faine for gaine? Hence come our babling Ballets, and our new found Songs and Sonets, which euery rednoſe Fidler hath at his fingers end, and euery ignorant Ale knight will breath forth ouer the potte, as ſoone as his braine wareth hote. Be it a truth which they would tune, they enterlace it with a lye or two to make meeter, not regarding veritie, ſo they may make vppe the verſe, not vnlike to Homer, who cared not what he fained, ſo hee might make his Countrimen famous. But as the ſtraighteſt things béeing put into water, ſéeme crooked, ſo the credibleſt trothes, if once they come with in compaſſe of theſe mens wits, ſeeme tales. Were it that the infamie of their ignorance, did redound onelie vppon themſelues, I could be content to apply my ſpéech otherwiſe, then to their Apuleyan eares, but ſith they obtaine the name of our Engliſh Poets, and thereby make men thinke more baſelie of the wittes of our Countrey, I cannot but turne them out of their counterfet liuerie, and brand them in the foreheade, that all men may know their falſhood. Well may that ſaying of Campanus be applyed to our Engliſh Poets, which hee ſpake of them in his time: They make (ſaith he) Poetry an occupation, lying is their lyuing, and fables are their mooueables, if thou takeſt away trifles, ſillie ſoules they will famiſh for hunger. It were to be wiſhed, that the acts of the ventrous, and

the

the praise of the vertuous were by publique Edict prohibited, by such mens merry mouthes to be so odiously extolde, as rather breedes detestation then admiration, lothing then lyking. What politique Counsailour or valiant Souldier will ioy or glorie of this, in that some stitcher, Weauer, spendthrift, or Fidler, hath shuffled or slubberd vp a few ragged Rimes, in the memoriall of the ones prudence, or the others prowesse. It makes the learned sort to be silent, whē as they see vnlearned sots so insolent.

These Bullards thinke knowledge a burthen, tapping it before they haue halfe tunde it, venting it before they haue filled it, in whom that saying of the Orator is verified. *Ante ad dicendum quam ad cognoscendum veniunt.* They come to speake before they come to know. They contemne Arts as vnprofitable, contenting themselues with a little Countrey Grammer knowledge god wote, thanking God with that abscedarie Priest in Lincolneshire, that he neuer knewe what that Romish popish Latine meant. Verie requisite were it, that such blockheads, had some Albadanensis Appollonius, to send them to some other methanicall Arte, that they might not thus be the staine of Arte. Such kind of Poets were they that Plato excluded from his Common wealth, and Augustine banished *ex ciuitate Dei*, which the Romans derided, and the Lacedæmonians scorned, who wold not suffer one of Archilocus bookes to remaine in their Countrey, and amisse it were not, if these which meddle with the Arte they knowe not, were bequethed to Bridwell, there to learne a new occupation: for as the Basiliske with his hisse, driueth all other Serpents from ỹ place of his aboad, so these rude Rithmours with their iarring verse, alienate all mens mindes from delighting in numbers excellence, which they haue so defaced, that wee may well exclaime with the Poet, Quantum mutatus ab illo.

But least I should be mistaken as an enemie to Poetrie, or at least not taken as a friend to that studie, I haue thought good to make them priuie to my mind, by expressing my meaning. I account of Poetrie, as of a more hidden & diuine kinde

of

of Philosophy, enwrapped in blinde Fables and darke stories, wherin the principles of more excellent Arts and morall precepts of manners, illustrated with diuers examples of other Kingdomes and Countries are contained: for amongst the Grecians there were Poets, before there were any Philosophers, who embraced entirely the studie of wisedome, as Cicero testifieth in his Tusculanes, whereas he saith, that of all sorts of men, Poets are most ancient, who to the intent they might allure men with a greater longing to learning, haue followed two things, sweetnes of verse, and variety of inuention, knowing that delight doth prick men forward to the attaining of knowledge, and that true things are rather admirde if they be included in some wittie fiction, like to Pearles that delight more if they be deeper sette in gold. Wherfore seing Poetry is the very same with Philosophy, the fables of Poets must of necessitie be fraught with wisedome & knowledge, as framed of those men, which haue spent all their time and studies, in the one and in the other. For euen as in Vines, the Grapes that are sayrest and sweetest, are couched vnder the branches that are broadest and biggest, euen so in Poems, the thinges that are most profitable, are shrouded vnder the Fables that are most obscure: neither is there almost any poeticall fygment, wherein there is not some thing comprehended, taken out either of Historyes, or out of the Phisicks or Ethicks, wher vpon Erasmus Roterdamus very wittilie termes Poetry, a daintie dish seasoned with delights of euery kind of discipline. Nowe whether ryming be Poetry, I referre to the iudgment of the learned: yea let the indifferent Reader diuine, what deepe misterie can be placed vnder plodding meeter. Who is it, that reading Beuis of Hampton, can forbeare laughing, if he marke what stambling shyft he makes to ende his verses a like. I will propound three or foure payre by the way for the Readers recreation.

The Porter said, by my snout,
It was Sir Beuis that I let out.

or this,

He ſmote his ſonne on the breaſt;
That he neuer after ſpoke with Clark nor Prieſt.
or this,
This almes by my crowne,
Giues ſhe for Beuis of South-hamptoune,
or this,
Some loſt a noſe, ſome a lip,
And the King of Scots hath a ſhip.

But I let theſe paſſe as worne out abſurdities, meaning not at this inſtant to vrge (as I might) the like inſtances of Authors of our time, leaſt in laying forth their nakednesse, I might ſeeme to haue diſcouered my mallice, imitating Aiax, who obiecting more irefully vnto Vlyſſes flattery, detected himſelfe of follie.

As theſe men offend in the impudent publiſhing of witles vanitie, ſo others ouerſhote thẽſelues as much another waie, in ſenceleſſe ſtoicall auſteritie, accounting Poetrie impietie, and witte follie. It is an old Queſtion, and it hath beene often propounded, whether it were better to haue moderate affections, or no affections? The Stoicks ſaid none. The Peripaticians anſwered to haue temperate affections, and in this reſpect I am a profeſſed Peripatician, mixing profit with pleaſure, and precepts of doctrine with delightfull inuention. Yet theſe men condemne them of laſciuiouſnes, vanitie, and curioſitie, who vnder fayned Stories include many profitable morrall precepts, deſcribing the outrage of vnbridled youth, hauing the reins in their owne hands: the fruits of idlenes, the ofſpring of luſt, and how auaileable good educations are vnto vertue. In which their preciſer cenſure, they reſemble thẽ that caſt away the nutte for miſlike of the ſhell, & are like to thoſe which loath the fruite for the leaues, accounting the one ſower, becauſe ỹ other is bitter. It may be ſome dreaming dunce whoſe bald affected eloquence making his function odious, better beſeeming a priuie then a pulpit, a miſterming Clowne in a Comedy, then a choſen man in the Miniſterie, will cry out

that

that it breedes a ſcabbe to the conſcience, to peruſe ſuch Pamphlets, beeing indeed the diſplay of their dunceriе, and breeding a miſlike of ſuch tedious dolts barbariſme, by the view of their rethoricall inuention. Such trifling ſtudies ſay they infect the minde and corrupt the manners, as though the minde were only conuerſant in ſuch toies, or ſhold continuallie ſtay where the thoughts by chaunce do ſtray. The Sunne beames touching the earth, remaine ſtill from whence they came, ſo a wyſe mans mind, although ſometimes by chance it wandereth here and there, yet it hath recourſe in ſtaied yéeres to that it ought. But graunt the matter to be fabulous, is it therfore friuolous? Is there not vnder Fables, euen as vnder the ſhaddowe of greene and flouriſhing leaues, moſt pleaſant fruite hidden in ſecrete, and a further meaning cloſely compriſed? Did not Virgill vnder the couert of a Fable, expreſſe that diuine miſterie, which is the ſubiect of his firſt Eglogue.

Iam noua progenis cœlo demittis alto.

I would ſend you to Ouid, who expreſſeth the generall Deluge, which was the olde worldes ouerthrowe in the Fable of Deucalion and Pirrha, vnder which, vndoubtedly it is manifeſt, (although diuers Authors are of cõtrarie opinion) he meaneth Noes floodde, in ſo much as there is a place in Lucian in his booke De Siria Dea, by the which it appeareth, that by Deucalions Deluge, is vnderſtode, not (as ſome will) that Inundation, whereby in times paſt, Greece and Italie was ouerflowne, and the Ile Atlantea deſtroied, but that vniuerſall flood which was in the time of Noe For thus Lucian writeth in that place, that it was receiued for a cõmon opinion among the Grecians, that this generation of men that nowe is, hath not béen from the beginning, but that it which firſt was, wholy perriſhed, and this ſecond ſort of men which now are, be of a newe creation, growing into ſuch a multitude by Deucalion and Pirrhas meanes. As touching the men of the firſt worlde, thus much (ſaith he) is committed to memorie, that when as they began to be puft vppe with pride of their proſperitie, they enterpriſed all iniquitie priuiledged by impunitie, neither re-

garding the obſeruation of oath, nor the violation of hoſpitalitie, neither fauouring the fatherleſſe, nor ſuccouring the helpleſſe, whereuppon in lieu of their crueltie, they were plagued with this calamitie, the ſprings brake foorth and ouerflowed their bounded banks, & watrie cloudes with paſhing ſhowres inceſſantlie, ſending down their vnreaſonable moyſture augmented the rage of the Ocean, ſo that whole fieldes and mountaines could not ſatiſfie his vſurping furie, but Citties with their ſuburbs, Townes with their ſtreetes, Churches with their porches, were nowe the walke of the waues, the dennes of the Dolphin, and the ſporting places of the huge Leuiathan: men might haue fiſht where they ſold fiſh, had they not by the ſuddaine breaking foorth of the ſhowres been made a pray vnto fiſh: the child in the cradle could not be ſaued by the embracings of the dying mother, the aged Cripple remouing his wearie ſteps by ſtilts, was faine to vſe them in ſteed of Dares, till at length his diſmaied gray haires deſpairing of the ſight of any ſhoare, gaue place to death and was ſwallowed vppe in the deepe, and ſo the bellie of the Whale became his graue.

The earth after this ſort beeing excluded from the number of the Elements, there was no memorie left of mankinde in this watry world, but onely in Deucalions Arke, who in regarde of his prudence and pietie, was reſerued to this ſeconde generation, who hauing made a great Arke wherin he put his wife and children, tooke two beaſtes of euery kind as wel Lions as Serpents, Hawkes as Partriches, Wolues as Lambes, Fores as Geeſe, amongſt which there was ſuch mutuall concord, that as they were harmeleſſe towardes him, ſo they were hurtleſſe one towards another, al which ſailed with him till the waters ceaſed.

Hetherto Lucian an Heathen Poet. Plutarch alſo recordeth in his Treatiſe *De induſtria animalium*, that a Doue beeing ſent out of Deucalions Arke, ſhewed the waters ceaſing. By theſe prooſes it is euident, that by Deucalions Deluge is vnderſtoode Noes flood, becauſe the very like thinges are ſette downe in Geneſis, of brute Beaſtes receiued by Noe into the

Arke,

Arke, and the Doueſent forth by him alſo. I truſt theſe probabilities being duely pondered, there is no man ſo diſtruſtful to doubt, that deeper diuinitie is included in Poets inuentions, and therefore not to be reiected, as though they were voide of all learning and wiſedome.

I wouldo not haue any man imagine, that in praiſing of Poetry, I endeuour to approue Virgils vnchaſt Priapus, or Ouids obſcenitie, I commende their witte, not their wantonnes, their learning, not their luſt: yet euen as the Bee out of the bitterſt flowers, and ſharpeſt thiſtles gathers honey, ſo out of the filthieſt Fables, may profitable knowledge be ſucked and ſelected. Nenertheleſſe tender youth ought to bee reſtrained for a time from the reading of ſuch ribaudrie, leaſt cheſing ouer wantonlie the eares of this Summer Corne, they be choaked with the haume before they can come at the karnell.

Hunters being readie to goe to their Game, ſuffer not their dogges to taſte or ſmell of any thing by the way, no carrion eſpecially, but reſerue the wholy to their approching diſport, euen ſo youth being ready to vndertake more waighties ſtudies, ought in no caſe be permitted to looke aſide to laſciuious toyes, leaſt the pleaſure of the one, ſhould breed a loathing of the profit of the other. I would there were not any, as there be many, who in Poets and Hiſtoriographers, reade no more then ſerueth to the feeding of their filthy luſt, applying thoſe things to the pampering of their priuate Venus, which were purpoſely publiſhed to the ſuppreſſing of that common wandering Cupid. Theſe be the Spyders which ſucke poyſon out of the hony combe, and corruption out of the holieſt thinges, herein reſembling thoſe that are troubled with a Feuer, in whome diuers things haue diuers effects, that is to ſay of hote things they ware cold, of cold things hote, or of Tygers, which by the ſound of melodious Inſtruments are driuen into madneſſe, by which men are wont to expell melancholie. Ye that wil ſeeke for a Pearle, muſt firſt learne to know it when he ſees it, leaſt he neglect it when he finders it, or make a nought worthy pe-

ble his Iewell: and they that couet to picke much precious knowledge out of Poets amorous Elegies, must haue a discerning knowledge, before they can aspire to the perfection of their desired knowledge, least the obtaining of trifles be the repentant end of their trauell.

Who so snatcheth vp follies too greedilie, making an occupation of recreation, and delight his day labour, may happen proue a wittome whiles he fisheth for finer witte, and a foole while hee findes himselfe laughing passime at other mens follies, not vnlike to him who drinking Wine immoderatly, besides that hee many times swalloweth downe dregs, at length proues starke drunke.

There is no extremitie either in active or contemplative life, more outragious thē the excessiue studies of delight, wherwith young Students are so besotted, that they forsake sounder Artes, to followe smoother eloquence, not vnlike to him that had rather haue a newe painted bore, though there be nothing but a halter in it, then an olde bard butch with treasure inualuable, or Æsops Cocke, which parted with a Pearle for a Barlie kurnell. Euen as a man is inclined, so his studies are bended, if to vaine-glorie, to eloquence: if to profounde knowledge, to Aristotle: if lasciuious, good in some English deuise of verse, to conclude, a passing potman, a passing Poet.

I might haue fitted mens seuerall affections with their sundry studies, but that I am afraide there be many ashamed of their studies, which I will not repeate least some should blush when as they reade their reproche.

It is a thing of no paines or experience, to ayme at the practises of the proude, the secret inclinations of the couetous, the imaginations of ỹ incestuous, the hooded hypocrisie of those that pretend puritie, which things beeing practised in youth, become trades of profite in age. An vsuall thing it is, that the flower of our yeeres should be the fountaine of follie, which by the conduit pype of continuall customs conueiance, causeth the gray headed to carry corruption, their soules infectiō vnto their graues.

graues. Wherin the endeuor of youth shal proue naught els but the exercise of all abuses, is it like that a mans after life shall be without blemish.

There is almost no man now a daies, who doth not in hys secrete thought estimate vice after his vilenes; yet securitie hath so blinded many, that looking the habit of vertue, they conuert to restraine wisedome onely to their wicked waies, concluding that in the imitation of their actions, consists the bygh way to happines, because their humor is such, condemning that state of life with is an enemie to their vicious appetites. It is impossible for these men, either by hearing or reading, to profit in integritie of life, whiles in the one and in the other, they will regarde no more then availeth to their aduantage. The couetous careth for no more Scripture, then that which priuiledgeth him to prouide for his familie, the proude sort are conuersant continually in this Text, They that are in Kinges Courts weare soft raymente: and Theeues reade with delight how the Egiptians in Egipt, were by the Israelites robbed of they Jewels. Thus euery one maketh that sacred preseruatiue, a pernicious poison vnto his sinfull soule, nourishing his vanitie with sacred veracities, increasing his damnation, by the ordeyned meanes to saluation.

If men in their youthes best luste, and in the prime of prosperitie, would but cast their eye on the one side to future alterations, and thinke of a further felicitie, beholding aduersitie on the other side cladde with follies repentant Robes, compassed about with contempt in steed of a gyrdle, guarded with feends, not accompanied with friends, hauing for momentarie pleasure endlesse paine, death without date for a dyssolute life repented too late, they woulde then so behaue themselues heere vpon earth, as they might haue a Sauiour in heauen.

Pausanias King of the Lacedemonians, bydding Simonides to a sumptuous banquet, instantly intreated him to speak something notable which sauoured of learning: why then (quoth he) remember thou art a man. Which saying, Pausanias scornfully despised, afterward beeing in prison in Chalciæco, was

almost

almost famished ere hee died, where remembring Simonides speech, with a loude lamentable voice, he cried, O my friende of Cæos, would God I had regarded thy words.

Good counsaile is neuer remembred nor respected, till men haue giuen their farewell to felicitie, and haue béene ouerwhelmed in the extremitie of aduersitie. Young men thinke it a disgrace to youth, to embrace the studies of age, counting their fathers fooles whiles they striue to make them wise, casting that away at a cast at dice, which cost theyr daddes a yeares toyle, spending that in their Veluets, which was rakt vppe in a Russette coate: so that their reuenewes rackt, and their rents raised to the vttermost, is scarce inough to maintaine ones rufling pride, which was wont to be manie poore mens reliefe. These young Gallants hauing leudly spent their patrimonie, fall to begging of poore mens houses ouer theyr heads, as the last refuge of their ryot, remouing the auncient bounds of lands to support their decayed port, rather coueting to enclose that which was wont to be common, then they wold want to maintaine their priuate prodigalitie.

The Temple of Terminus Deus amongst the Romans, who was supposed to haue the preheminence ouer the boundes of lands, had euer a hole in the roofe, for as much as they thought it vnlawfull for the bounds of landes to be couered, and that rich men might learne to know their landes from poore mens grounds. A strange thing it is, that these men cannot learne to thriue before all be gone, and that they in the midst of their plentie, should be more needy, then those that sauing their day labour, are nought but pouertie. But as the Brooke Achelous carrieth whole trées and huge stones wt hidious roaring noyse downe his streames, so the Courte is as it were a deuouring Gulfe of gold, and the consumption of coyne. It fareth with thē as it did with Calchas that running Soothsayer, who died for sorrowe because Mopsus surpast him in science, so if they sée any excell them in brauerie, in whose steps at euery inche they are not able to treade, they hang the heade as they they were halfe dead.

How

Howe farre are theſe fondlings frō imitating Crates the Philoſopher, who to the intent that he might more quietly ſtudie Philoſophy, threw all his goods into the ſea, ſaying, hence from me you vngratious appetites, I had rather drowne you, then you ſhould drowne me. By this that hath beene alreadie ſette down, it may plainely appeare, that where pride beareth ſway, hoſpitalitie decaies, nay this kind of men, will neuer be ſaued by their workes, in ſo much as the poore alwaies myſſe, as often as they ſeeke to them for almes, yea they ſéeme onely to be borne for themſelues, and not to benefite any els, who with the woers of Penelope, will by their Porters, prohibite the poore from hauing acceſſe vnto their porches, terming thē the marrers of mirth, and procurers of ſadnes: but what ende doe they propounde to themſelues in their prodigall erpences, but the féeding of their Miſtris fancie, and ẏ foſtering of their lawleſſe luſts, ſhrouding vnder their Purple roabes and embroydered apparrell, a hart ſpotted with all abuſes, wherefore they may be aptlie reſembled to ẏ Ægiptian Temples, which without are goodly and great, their walles arriſing vnto a huge height, with ſtatelie Marble turrets, but if you goe in and looke about you, you ſhall find for a God, either a Storke, a Goate, a Cat, or an Ape. Did they conſider that no *veſtis ſed virtus hominem euehit*, they would reiect all ſuperfluitie as ſinfull, and betake themſelues to a more temperate moderation in each degree of excelle.

When as the outward garment, not the inwarde vertue muſt be faine to commend a man, it is all one, as if a man ſhold loue the Snake for his gray coloured ſkin, or poiſon becauſe it is in a ſiluer peece, or pilgrim ſalue becauſe it is in a painted boxe. It is learning and knowledge which are the onely ornaments of a man, which furniſheth the tongue with wiſedome, and the hart with vnderſtanding, which maketh the children of the néedy poore, to become noble Péeres, and men of obſcure parentage, to be equall with Princes in poſſeſſions, with whō if you talke of lineall diſcents, they will lay before you the pence, being able to fetch their petigree from no ancient houſe,

except it be from some olde Hogskie, deriuing their kindred frō the Coffer, not from the Conquest, neither can they vaunt any notable seruice of their auncitry in the field, but can tel you how their Grandsire vsed to sette his solde, neither do I speak this to the disgracing derision of vertuous Nobilitie, which I reuerence in each respect, but onely endeuour summarilie to shewe, what goodlie buildings Fortune doth raise on vertues slender foundations. I am not ignorant, that many times the couetous ignorant, scrapeth that from the tayle of the Plowe, which maketh all his after posteritie thinke scorne to looke on the plough, they ouerseeing that by a seruant, on which their father was as Tilsman attendant, beeing translated by his toyle from the Parrish, good man Clebbe in the Countrey, to a pertly Gentleman in the Court, bestowing more at one time on the Herralde for Armes, then his Father all his life tyme gaue in almes. No matter though such banting vpstarts, which haue as little vertue as antiquitie to honest their posterity, become the scoffe of a Scholler, and the stale of a Courtier, which will make them if they faile heereafter in Nobilitie of byrth, to seeke it by learning.

In times past, ignorance in eache sere was so odious, that women as well as men, were well seene in all liberall Sciences: was not Gracchus who was counted a most excellent Orator, instructed by his Mother Cornelia in eloquence? what should I speake of Aripithis, the King of Scithias Son, whom his mother Istrina likewise instructed in the elements of the Greeke tongue. But least in praysing of learning in so learned an age, I should bring manifest truethes into question, and so swarue from the Logicians prescriptions, or by dilating on so affluent an argument, might seeme to gather stones on the sea shoare, I will cease to prosecute the praise of it, and will propound vnto you the speciall plague that is imminent vnto it.

Science hath no enemie but the ignorant, who contemne it as vile, because their grosse capacitie perceiues nothing in it diuine. Such an ignorant was Valentinianus the Emperour, who was a professed enemie to all excellent Artes, or Licinius,

who

who likewiſe termed learning, the plague and poiſon of the weale publique. Such couetous ignorance doth creepe amongſt the cormorants of our age, who as the Chamelion which is fed with the ayre, ſtands alwaies with his mouth wide open, ſo theſe men which liue vpō almes, haue alwaies their mouthes open to aſke, and hauing felt the ſweetnes of Abby Landes, they gape after Colledge liuing, deſiring to enrich themſelues as much with the ſiluer of the one, as their auncetters got by the gold of the other: much like to him that hauing bathed his hands in the blood of wilde beaſtes, procéedeth to the ſlaughter of men, the one no more ſatiſfied with money, then the other with murder. If ſuch goodly buildings were againe to ariſe by the common coſt, a man may eaſily geſſe, how backward they would be in giuing, who are now ſo forward in detracting. Can Common weales flouriſh where learning decaies, ſhall not felicitie haue a fall when as knowledge failes? yea, peace muſt needes perriſh from amongſt vs, when as we rather ſéeke to choke them cherriſh, to famiſh them féede the Nurſes of it, depriuing them of all outward ornaments (as much as in vs lyeth) who are the onelie ornaments of our ſtate: but I hope their néedie enmitie ſhall returne to them in vaine, and not proue the procurement of our common plague and paine, that the more they oppugne our proſperitie, the greater ſhalbe our welfare, like to the Trees in whom thoſe partes are ſtronger that are oppoſite to the North, then thoſe which bend towarde the South or Weſt winde.

I will not ſtand to amplifie their diſcredit, which endeuour to turne our day into night, and our light into darkneſſe, nor yet will compare them to thoſe that are called Agrippæ, who béeing prepoſterouſly borne with their féete forward, are ſaide to enter into the world with ill fortune, and to the great miſchiefe of mankind, as Marcus Agrippa, and Nero, onelie this I will wiſh, that béeing dead, the learned may giue them ſuch Epitaphes of diſgrace, as they deſerue, and that the Chronicles may record their reproch vnto all ages. Amen ſay all they that are friends to the Muſes.

How can we hope for anie further exhibition, when as we see men repine at that we haue alreadie? It fareth with finer wits, as it doth with the pearle which is affirmed to be in the head of the Toade, the one being of exceeding vertue is inclosed with poison, the other of no lesse value, cõpast about with pouerty. Learning now adaies gets no liuing if it come empty handed. Promotion which was wont to be ỹ free propounded palme of paines, is by many mens lamentable practise, become a purchase. When as wits of more towardnes shal haue spent some time in the Vniuersitie, and haue as it were tasted the elements of Arte, and laide the foundation of knowledge, if by the death of some friend they shoulde be withdrawne frõ theyr studies, as yet altogether raw, and so consequently vnfitte for any calling in the Common wealth, where should they finde a friend, to be vnto them in steed of a father, or one to perfit that which their deceased parents begun: nay they may well betake themselues to some trade of Husbandry, for any maintenance they gette in the way of almes at the Vniuersitie, or els take vppon them to teach, being more fitte to be taught, and perch into the pulpit, their knowledge beeing yet vnperfit, berie zealouslie preaching, being as yet scarce grounded in religious principles. How can those men call home the lost sheepe that are gone astray, comming into the Ministery before their wits be staid. This greene fruite, being gathered before it be ripe, is rotten before it be mellow, and infected with Scismes, before they haue learned to bridle their affections, affecting innouations as newfangled, and enterprising alterations wherby the Church is mangled.

But some may obiect, that I goe beyond my Anatomie, in touching these abusiue enormities, I answer, that I discourse of these matters as they are become the follies of our time, and the faults of our age, wishing the redresse of such rashnes, and the suppression of the forenamed rauenous rable, these abuses being as intollerable as the worst, and therfore to be condemned with the first. I trust there is no man so simple, who can discerne wisedome from folly, and knowledge from ignorance,

but

but his mother wit wil affoꝛd him ſo much vnderſtanding, that there is neceſſary vſe of learning in euery calling, bꝛinging pꝛaiſe to them that poſſeſſe it, and ſhame to them that want it, without the which no exꝛternall oꝛnament is any whit auaileable to aduancement, but ſeemeth rather a diſgracing deformitie, hauing diſlike his attendant. Reiect then pꝛide, to embꝛace it to your pꝛofit, neglect vain-glozy, and ſtriue to attaine to the knowledge of Arts, the pathway to honoꝛ. Let the liues of the Philoſophers be the direction of youthes imitation, who ware no moꝛe clothes then wold keepe away cold, and eate no moꝛe meate then would exꝛpell hunger, yea many of them the moꝛe to keepe downe their bodies, being placed in the midſt of plentie, haue contented themſelues with a thin hungry diet, the cõpanion of ſcarſitie. Diogenes choſe rather to lick diſhes at Athens, then to liue daintily with Alexander. Plato had rather bid Dyoniſius adiew, then he would be dꝛiuen from his philoſophicall dyet. Porus that peereleſſe Indian Pꝛince, contented himſelfe with bꝛeade and water as his accuſtomed cheere. Ageſilaus King of the Lacedæmonians, paſſing thꝛough ỹ Countrey of Thaſius, being louingly met by the nobles, and entirely welcommed by the common ſoꝛte into the Countrey, with diuerſitie of dainties and bꝛauery of banquets, would not taſte any thing ſaue Bꝛeade and Water, notwithſtanding earneſt entreatie to the contrarie, but their impoꝛtunitie increaſing, to put by all ſuſpition of ingratitude, he willed his ſlaues and footmen to take their repaſt with their pꝛouiſion, ſaying, that abſtinencie and temperancie, not varietie of biandes and delicacie, beſeemeth him that is placed in Chayꝛe of authoꝛitie. Conſtantius kept himſelfe ſo hungerly, that many times hee woulde craue a cruſt of bꝛeade of a pooꝛe woman to exꝛpell hunger. The Pꝛieſts of Ægipt abſtained from fleſh & wine. The Perſians were ſatiſfied with bꝛeade, ſalt, and water. In Rhodes he was reputed a groſſe bꝛaind man, which fed on any thing but fiſhe. So warily in times paſt hath temperate moderation beene obſerued in all Nations, that by Zaleucus law, he was put to death, which dꝛanke wine without the Phiſiti-

tions aduice. The Matrons and Ladies of Rome, were expresly prohibited the taste of it, in deed by this counsaile squaring their decrées, that wine is the efficient of heate, heate of lust, lust of murder. Eg. Mæcenius, slew his owne Wife, (as Plinie recordeth) for that shee loued wine too much, and was by Romulus Law saued from death, in which place of Plinie it is also specified, that a certaine Matron of Rome, was adiudged to die, because shee closelie kept the key of a Celler of wine. Censoriall Cato, was so curious in ỹ obseruation of this ordinaunce, that hee customably causeb certaine men to kysse the women, to know whether theyr breath smelled of wine, in whose time, no man whatsoeuer, whether he were Consul, Senator, Tribune, or Dictator, might drinke any Wine, before he was thirtie and fiue yeres of age. I do not alleage these examples, to the end I might condēne the moderate vse of wine as vnlawfull, but to shew by the comparison, how farre we exceede them in excesse, whose banquets are furnisht with such wastfull superfluitie.

It is a common complaint, that more perrish with the surfet then with the sworde, which many haue followed so farre, that to the recouering remedie of this surfeting maladie, they haue restrained a healthfull diet to two or thrée dishes: deeming our disgestion would be better, if our dishes were fewer. Which opinion, although Sir Thomas Eliot a man of famous memory, in his booke called the Castle of healthy, in some politique respects doth séeme to fauour, yet I do think in his priuate iudgment, hee did acknowledge the diuersitie of meates, not to be so incommodious as he there pretendes. But that I may aunswere what they vrge, first say they, what say you to brute Beastes, who béeing nourished but with one kinde of meate, and onely after one manner, are farre more healthfull and sounde of body then men, that diet themselues with sundry dishes: to this I answer, that either of these assertions are vntrue, for neither do they vse onely one kind of nourishment, neither are diseases more distant from thē, then from vs. The first is proued by the choyse of Pastures wherein they graze,

where

where there is graſſe both bitter and ſauorie, ſoure & ſweete, ſome nouriſhing colde, ſome nouriſhing hote iuyce. Is then the ſubſtance of their meate ſimple, who feede vppon boughes and weedes, beſides ſo many ſundry kinde of field hearbes, no leſſe diuers in nutriment then in name. To prooue that diſeaſes are no leſſe incident to beaſtes then to men, I will ſticke to Homers authoritie, who reporteth the peſtilence to be begun by brute beaſtes. To ſhew how great the infirmities are of other creatures, the ſhort life of ſome of them may ſufficientlie ſerue, except you haue recourſe to thoſe recorded Fables of Crowes and Rauens, who commonly feaſe vppon all kinde of carrion, picke vp each ſort of new ſowne ſeede, and are at hoſte with euery kind of fruite in the Orchard. Secondly they adde, that there was neuer Phiſition ſo confidently careleſſe of his Patient, that he woulde preſcribe the vſe of diuers meates at once, to him that is diſtreſſed with a Feuer, wherby (ſay they) it may be gathered, that one kind of meate is more auaileable to a ſpeedie diſgeſtion then many, becauſe that Phiſitions preſcribe but one kinde of meate to them, whoſe diſgeſtion is weakeſt.

This obiection is thus taken away, firſt there is not the ſame proportion to be obſerued in diet, in ſicknes, & in health. Secondly, in as much as they are wont to ſet before them, onely one ſort of meate, it is not becauſe it is more eaſie of diſgeſtion, but leaſt the ſight of much meat ſhould breede in ỹ weake ſtomacks a lothing of it. Thirdly they obiect, that the nouriſhment of diuers meates is no leſſe noyſome, then the drinking of diuers kinds of Wines is daungerous. Euery one knowes that he that waſheth his braines with diuers kinds of wines, is the next doore to a drunken man, and he like (ſay they) to be endangered by diſeaſes, who affecteth variety in his diet. Here doe I denie the coherence of the cõpariſon, for what is hee that by eating ouermuch, doth incurre the like inconuenience that he dooth, that drinketh much, hee that hath ouerloded his ſtomacke with ſundry meates, is pained a little perhaps in his bellie, bee that hath ouercharged his braine with wyne, is no

better

better then a mad man for the time, which the rather seemes to me, because the grosenes of ỹ meate remaining in one place, expecteth the administration of disgestion, and beeing thorowly consumed, is suddainly voided, but Wine beeing by nature lighter, ascendeth higher, and tickleth the braine placed in the top, with the inflamation of a hote fume, and therefore diuersitie of wines at once, is shunned of them that are wise, least the matter which is readie to possesse the head on a suddaine in a moment ouerturne the seate of reason, which daunger in the diuersitie of meates, no reason can be rendred why we shoulde dread. But they will perhaps say, that the diuersitie of iuyce, framed of the diuersitie of meats, agrees not with our bodies, as though our bodies were not compounded of qualities, as of hote and cold, dry and moist, but he which feedeth onely on one kinde of meat, sendeth forth but the iuyce of one qualitie, the Spring is hote and moist, the Sommer dry and hote, Autume dry and cold, Winter both moist and colde together, so also the elements which are our beginninges, what reason is it then that our bodies should be restrained to one kind of meat. Thus then we see that diuersitie is not so incõmodious, but one kind of meate may be as daungerous, for gluttony may as well be committed by one dish as twentie. May not a man as soone surfet by eating a whole sheepe with Phago, or an Oxe with Milo, as by the sipping taste of sundry dainties.

But why stand I so long about meates, as though our life were nought but a banquet, or why am I so large in disputing of the diet of our bodies, as though thereby wee shoulde purchase quiet to our soules, what is this but to imitate the foolish tender mother, which had rather her childe should be well fed then well taught. Wherefore to make vse of my Anatomie as well to my selfe as to others, I will prescribe as neere as I can, such a rule for Students, that therby squaring their actions, they shall not be easily attached of any notable absurditie.

There be three things which are wont to slack young Students endeuour, Negligence, want of Wisedome, and For-

tune.

tune. Negligence, when as we either altogether pretermit, or more lightly paſſe ouer, the thing we ought ſeriouſly to ponder. Want of wiſedome, when we obſerue no method in reading. Fortune is in the euent of chaunce, either naturally happning, or when as by pouerty or ſome infirmitie, or natural dulnes we are withdrawne from our ſtudies, and alienated from our intended enterprize, by the imagination of the rareneſſe of learned men, but as touching theſe three, for the firſt, that is to ſay, negligent ſloth, he is to be warned: for the ſecond, he is to be inſtructed: for the thirde, he is to be helped. Let his reading be temperate, whereunto wiſedome, not wearines, muſt preſcribe an end, for as immoderate faſt, exceſſiue abſtinence, and inordinate watchings, are argued of intemperance, perriſhing with their immoderate vſe, ſo that theſe thinges neuer after can be performed as they ought in any meaſure: ſo the intemperate ſtudie of reading, incurreth reprehenſion, and that which is laudable in his kinde, is blameworthy by the abuſe. Reading, two waies is lothſome to the mind, and troubleſome to the ſpirit, both by the qualitie, namely if it be more obſcure, and alſo by ỹ quantitie if it be more tedious, in either of which we ought to vſe great moderation, leaſt that which is ordained to the refreſhing of our wittes, be abuſed to the dulling of our ſences. We reade many things, leaſt by letting them paſſe, we ſhould ſeeme to deſpiſe them, ſome things we reade, leaſt we ſhould ſeeme to be ignorant in them, other thinges we reade, not that we may embrace them, but eſchew them. Our learning ought to be our liues amendment, and the fruites of our priuate ſtudie, ought to appeare in our publique behauiour.

Reade that ſitting, which may be thy meditation walking, ſhunne as well rude manners as rude phraſe, and falſe dealing as much as falſe Latine, & chooſe him to be thy teacher, whome thou maiſt more admire when thou ſeeſt then when thou heareſt. *Quid faciendum ſit, a faciente diſcendum eſt.* Learne of all men willingly that which thou knoweſt not, becauſe humility may make that common to thee, which nature hath made proper to euery one. Thou ſhalt be wiſer then all, if thou wilt

learne of all. Heed what Chrisippus saith in his prouerbs, that which thou knowest not, peraduenture thy Asse can tell thee. If thou be desirous to attaine to the truth of a thing, first learn determinate conclusions before thou dealest with doubtful controuersies, he shall neuer enter into the reason of the trueth, who beginneth to be taught by discussing of doubts. Thinke not common things vnworthy of thy knowledge of which thou art ignorant: those thinges are not to be contemned as little, without the which great things cannot stand. Post not rashlie from one thing to another, least thou maist seeme to haue seene many things, and learned fewe. *Nil assequitur qui omnia sequitur.* I am not ignorant, that farre more ardent is the desire of of knowing vnknowne thinges, then of repeating knowne things, this we see happen in Stageplayers, in Orators, in al things, men hast vnto nouelties, and runne to see new things, so that whatsoeuer is not vsuall, of the multitude is admired, yet must Students wisely prefer renowned antiquitie before newe found toyes, one line of Alexanders Waister, before the large inuective Scolia of the Parisian Kings Professor.

Many there be that are out of loone with the obscuritie wherein they liue, that to win credit to their name, they care not by what discredit they encrease others shame, and least by the contention, their vaunted victory might be destitute of all glorie, they encounter with them on whose shoulders al Artes doe leane, as on Atlas the heauens, thinking that men shoulde thus imagine, that none except he knewe himselfe sufficientlie furnished, with the exquisite knowledge of all excellent Arts, durst vndertake such a taske, as though any were more readie to correct Appelles, then the rude Cobler, to contend with Appollo, then contemptible Pan. But these vpstart reformers of Arts, respect not so much the indagation of the truth, as the ayme of their pride, and coueting to haue newe opinions passe vnder their names, they spende whole yeeres in shaping of sects. Which their pudled opinions are no sooner published, but straight way some proude spirited princocks, desirous to differ from the common sort, gets him a liuerie Coate of their cloth,

and

and ſaues it in their ſeruile ſutes, enlarging the wilful errors of their arrogancie. Nothing is ſo great an enemie to a ſounde iudgment, as the pride of a peeuiſh conceit, which cauſeth a man both in life and beliefe, either to ſnatch vppe or hatch newfangles. This one thing alſo deceiueth many, forſooth they will ſeeme wiſe before their time, that nowe they both beginne to counterfet that which they are not, and to be aſhamed of that which they are: and therein they are moſt diſtant from wiſedome, wherein they thinke themſelues to be thought wyſe. Others there be that thinke ſo well of themſelues, that no word can ſo much as ſcape by chaunce, but they thinke it worthy of a pen-mans paines, and ſtriuing to ſpeake nought but prouerbs, they make their bald eloquence a common by word, cocketing themſelues in their owne conceits, till they be ſcorned as cockſcombes. Theſe they be that knowing not howe to ſpeake, haue not learned to hold their peace, teaching manie times the thinges they vnderſtand not, and perſwading what they knowe not, becomming the Maiſters of the ignorant, before they be the Schollers of the learned. There is no ſuch diſcredit of Arte, as an ignoraunt Artificer, men of meaner iudgement, meaſuring oft times the excellencie of the one, by the ignoraunce of the other. But as hee that cenſureth the dignitie of Poetry by Cherillus paultry paines, the maieſtie of Rethorick by the rudeneſſe of a ſtutting Hortenſius, the ſubtiltie of Logique by the rayling of Ramus, might iudge the one a foole in writing he knewe not what, the other tipſie by his ſtammering, the thirde the ſonne of Zantippe by his ſcolding; ſo he that eſtimats Artes by the inſolence of Idiots, who profeſſe that wherein they are Infants, may deeme the Vniuerſitie nought but the Nurſe of follie, and the knowledge of Artes, nought but the imitation of the Stage. This I ſpeake to ſhew what an obloquie, theſe impudent incipients in Arts, are vnto Art.

Amongſt all the ornaments of Artes, Rethorick is to be had in higheſt reputation, without the which all the reſt are naked, and ſhe onely garniſhed: yet ſome there be who woulde

seperate Arts from Eloquence, whose oppugne, because it abhorres from common experience. Who doth not know ý in all tongues taske eloquence is odious if it be affected, and that attention is altogether wanting, where it is reiected. A man may baule till his voice be hoarse, exhort with teares till his tongue ake, and his eyes be drie, repeate that hee woulde perswade, till his staleness dooth secretlie call for a Cloake bagge, and yet moue no more then if he had bẽn all that while mute, if his speech be not seasoned with eloquence, and adorned with elocutions assistance. Nothing is more odious to the Auditor, then the artlesse tongue of a tedious dolt, which dulleth the delight of hearing, and slacketh the desire of remembring, and I know not how it comes to passe, but many are so delighted to heare themselues, that they are a cumber to the eares of all other, pleasing their Auditors in nothing more then in ý pause of a ful point, when as by their humming and hawking respit, they haue leisure to gesture the mislike of his rudenes. To the eschewing therefore of the lothing hatred of them that heare them, I would wish them to learne to speake many things in few, neither to speake all things, which to their purpose they may speake, least those things be lesse profitably spoken which they ought to speake: neither would I haue them ouershoote themselues with an imitation of brevitie, so that striuing to be very short, they should prowe very long, namelie, when as they endeuor to speake many things breefelie. Perswade one point throughlie, rather then teach many things scatteringly, that which we thinke let vs speake, and that which we speake let vs thinke, let our speeche accorde with our life. Endeuour to adde vnto Arte Experience, experience is more profitable voide of arte, then arte which hath not experience. Of it selfe arte is vnprofitable without experience, and experience rashe without arte. In reading, thou must with warie regard learne as wel to discerne thy losse as thy gaine, thy hurt as good, least being wonne to haue a fauourable like of Poets wanton lines, thou be excited vnto the imitation of their lust. It is very vnseemely that nobler wits shoulde be discredited with baser stu-

dies,

dies, and thoſe whō high and mightie callings dw expect, ſhold be hindered by the inticements of pleaſure and vanitie. Young men are not ſo much delighted with ſolide ſubſtances, as with painted ſhadowes, followīg rather thoſe thinges which are goodly to the viewe, then profitable to the vſe, neither dw they loue ſo much thoſe things that are dwing, as thoſe things that are ſoundīg, reioycing more to be ſtrowed with flowers then nourished with frute. How many be there that ſeeke truth, not in truth but in vanitie, and find that they ſought not according to trueth, but according to vanitie, and that which is moſt miſerable, in the wordes of life, they toile for the merchandiſe of death. Hente commeth it to paſſe, that many make toyes their onely ſtudie, ſtoring of trifles, when as they neglect moſt precious treaſures, and hauing left the Fountaines of truth, they folow the Riuers of opinions. I can but pittie their folly, who are ſo curious in fables, and excruciate themſelues about impertinent queſtions, as about Homers Countrey, parentage, and ſepulcher, whether Homer or Heſiodus were older, whether Achilles or Patroclus more ancient, in what apparrell Anacharſis the Scithian ſlept, whether Lucan is to be reckoned amongſt the Poets or Hiſtoriographers, in what Moneth in the yere Virgill died, with infinite other, as touching the Letters of the Hiacinth, the Cheſtnut tree, the children of Niobe, the trées where Latona brought foorth Diana, in all which idle interrogatories, they haue left vnto vs not thinges found, but things to be ſought, and peraduenture they had founde neceſſary things, if they had not ſought ſuperfluous thinges. Innumerable ſuch vnneceſſary queſtions, according to Philoſophy are made as touching the ſoule, as whence it is, what maner of one it is, when it doth begin to be, how long it may bee, whether it paſſeth not from his firſt manſion els where, and ſo alter his abiding, or ſhift into other formes of brute Beaſtes, whether one ſoule ſerueth no more but once and one, what it ſhall dw, when as by vs it ſhall ceaſe to doe any thing, howe it ſhall vſe his libertie, when as it is eſcaped out of this dungion, or whether it be forgetfull of former things: what do al theſe

things availe vnto vertue? Wherefore, euen as he that enterprizeth to saile ouer the endlesse Ocean, whiles he cannot passe any further, is constrained to returne by the way he came, so these men beginning to sound the infinite depth of these misteries in ignorance, are faine to cease in ignorance: let them therefore refraine from such folly, and not seeke that which is not to be found, least they find not that which is to be found. Socrates who reduced all Philosophy vnto the manners, sayd, that this was the greatest wisedome, to distinguish good & euill thinges. Vnto which discerning distinction, is required deliberatiue meditation, in so much as in it, consists our liues vertuous direction. Neither is it to liue well one daies worke, but the continuall exercise of our whole life, being the best effect that euer knowledge did afford. When as wee onely consider, whether euery way leadeth, or wisely ponder with our selues to what end we refer each one of our actions, and exact of our straying thoughts a more seuere account of their wandering course, we shal find no victory so great, as the subduing of vice, nothing so hard as to liue well, no such vnestimable iewell, as an honest conuersation: let him that is inclined but to one extreame, secretly try by himselfe, with what facilitie or difficulty he may suppresse it in himselfe, and his owne practise will teache him, that he is led captiue by his owne inclinations, and ouercome by his wicked cogitations. If the so difficult a thing in accomplishment, seemes one sins suppression, howe laborious woulde be the reformation, of an altogether euill conuersation. Since then the onely ende of knowledge, ought to be to learne to liue well, let vs propound this vse and end vnto our selues, least after so many yeres paines, we misse of the marke whereat our parents in our education aymd. Turning ouer Hiſtories, and reading the liues of excellent Orators and famous Philosophers, let vs with Themistocles, set before our eyes one of the excellentest to imitate, in whose example insisting, our industry may be doubled, to the adequation of his praise.

I know the learned wil laugh me to scorne, for setting down such Rams horne rules of direction, and euen nowe I begin to bethinke

bethinke me of Mulcaſters Poſitions, which makes my penne heere pauſe as it were at a full point, which pauſe hath changd my opinion, and makes me rather refer you to Aſchame the antienter of the two: whoſe prayſes, ſeeing Vaiſker Grant hath ſo gloriouſly garniſhed, I will referre you to his workes, and more eſpecially to his Schoolemaſter, where he hath moſt learnedly cenſured both our Latine and Greeke Authors. As for lighter ſtudies, ſeeing they are but the exerciſe of youth to keepe them from idlenes, and the preparation of the minde to more weightie meditations, let vs take heede, leaſt whiles we ſeeke to make them the furthering helps of our finall profeſſion, they proue not the hindering harmes of our intended vocation, that we dwell not ſo long in Poetry, that wee become Pagans, or that we make not ſuch procéedinges in Ariſtotle, that we prooue proficients in Atheiſme. Let not learning, which ought to be the Leuell, whereby ſuch as liue ill, ought to ſquare theyr crooked waies, be the occaſion vnto thē of farther corruption, who haue already ſucked infection, leaſt their knowledge way them downe into hell, when as the ignorant goe the direct way to heauen.

And thus I ende my Anatomie, leaſt I might ſeeme to haue beene too tedious to the Reader in enlarging a Theame of Abſurditie, deſiring of the learned pardon, and of Women patience, which may encourage me hereafter, to endeuour in ſome other matter of more moment, as well to be anſwerable to the expectation of the one, as to make amends to the other. In the meane time I bidde them both farewell.

FINIS.